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ADDRESS

TO THE SAINTS IN

UTAH AND CALIFORNIA.

POLYGAMY PROVEN AN ABOMINATION

BY HOLY WRIT.

IS BRIGHAM YOUNG PRESIDENT

OF THE CHURCH OF JESUS CHRIST,

OR IS HE NOT?

WRITTEN BY E. C. BRIGGS AND R. M. ATTWOOD.

REVISED BY JOSEPH SMITH AND WM. W. BLAIR.

PLANO, ILL:

PUBLISHED BY THE CHURCH OF J. C. OF L. D. SAINTS.

1869.

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POLYGAMY.

CHAPTER I.

"For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts." 2 TIMOTHY, 3 chap. 6 verse.

We purpose, in the following pages, to clearly demonstrate to the LATTER-DAY SAINTS, that the doctrine of POLYGAMY is not a doctrine of righteousness—that it is not now, neither was it, in former days approbated by the Almighty.

On the contrary, it has ever gone hand in hand with idolatry, murder, and every other secret abomination followed in its train; misery, wretchedness, and woe have ever marked its path; and instead of being a holy principle—an order of heaven instituted as a means of salvation for the human family—it is an institution of lust, devised by Satan to overthrow purity, and legalize whoredom and abomination.

That it was practiced by many of the ancients, as recorded in the Bible, we admit; but that God, in any one single instance, approbated it, or ever revealed it as a righteous principle, we deny.

We call your attention to page 118 of the Book of Mormon, [5th European Ed.] The word of the Lord to the Nephites, through the prophet Jacob, who, after reproving them for their sins and transgressions, says, "and were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes. For behold,

thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son."

The prophet here positively declares that Polygamy or plurality of wives, which many of the Nephites were then practicing, was the grosser crime, and we find they adopted precisely the same mode of reasoning to justify themselves, referring to the example of David and Solomon, and others of the ancients, as the Salt Lake Latter Day Saints do at the present day. They were informed by the prophet that they did not understand the scriptures, or they would not by the things written of David and Solomon, seek to justify themselves; so say we now to the Polygamists of Utah, that ye likewise do not understand the scriptures. The Lord positively declares, "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." This ought to be an end of all controversy or relation to this matter, and suffice to set at rest the mind of every honest lover of truth, in relation to Polygamy.

"Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer, that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord; for there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."

This is quite in opposition to the ideas entertained and taught by the advocates of Polygamy, who claim for it, that it is introduced as the means whereby the great and noble spirits might come and take tabernacles, and a righteous branch or seed be raised up to the Lord, through a plurality of wives.

God calls Polygamy an abomination, calls it whoredom, and says he has led the Nephites out from Jerusalem that He might raise up a righteous branch from the fruit of the loins of Joseph. How? By one man having one wife, positively commanding that they shall have but one; that He, the Lord God, delights in the chastity of women. Hence, Polygamy is not chastity.

Now, if the Lord designed to raise up a righteous branch or seed to himself, and Polygamy is that pure, righteous and holy principle—the only means of exaltation—as the leaders in Utah would fain make you believe, why lead them forth from the land of Jerusalem where this so called righteous institution reigned supreme, and bring them forth to another land, and there positively command that they should no longer practice that abomination?

"Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people: otherwise they shall hearken unto these things."

Now we ask, how does the Lord command His people, when He wishes to raise up a righteous branch or seed unto himself? We have an example before us. He commands them that they shall have but one wife, and if they will not keep this commandment, if they will not be subject to this law which He has laid down in order that they may become a righteous people—a seed unto himself—if they will not hearken unto God, then they shall hearken unto these things. What things? Why, the things which were written concerning David and Solomon his son, by which they seek to excuse themselves in committing whoredoms, and cursed shall be the land for their sakes.

To explain the matter still further, the prophet Jacob, on the 119th page, speaking of the Lamanites, says that they

were more righteous than the Nephites, because they had not forgotten the commandment given to their fathers, that they should have save it were one wife, and that the Nephites were more filthy than the Lamanites, because of this one crime, Polygamy. And here you perceive that the Lamanites, at that period, perfectly understood the purpose and design which the Almighty had in leading them away from that abomination which was practiced in Jerusalem, and that the Lord could not raise up a righteous seed through Polygamy, from the fact that those sons and daughters born after the lustful desires of the flesh would not keep His commandments, and become His seed.

The prophet Malachi, the last of the Jewish prophets, also beautifully illustrates the same. (Mal. 2 chap. 13, 14, 15, verses.)

"And this have ye done again, covering the altar of the Lord with tears, with weeping and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did he not make one [*wife*]? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."

Here we have a stern rebuke and reproof given to the children of Israel for their practice of Polygamy, showing that God made one woman for one man, and explaining the reason, viz., that He might raise up a godly seed; that God did not approbate Polygamy, and here treats it as an abomination.

It is urged, however, by Polygamists, that this law was given to the Nephites only, and that it does not in any way

apply to this present generation; but we are informed in the Book of Mormon, page 107, that the Lord speaks unto one nation like unto another, and this He does to prove that He is an unchangeable God, the same yesterday, to-day and forever. Also, on pages 97, 107, 114, 142, 151, 487, that all nations who possess this Book shall be judged according to the words written therein. We are also informed that it contains the fullness of the gospel; in it we find the Nephites, Jaredites, and all the inhabitants who dwelt upon this goodly land, positively prohibited from practicing Polygamy, and as the pretended Revelation on that subject makes it the only means of attaining celestial salvation, were we believers in the same, we would be forced to admit that the brother of Jared, together with all the righteous inhabitants of this Western continent, whom God led forth out of the abominable practice of Polygamy, that He might raise up a righteous branch, can never attain to a celestial glory.

But we now purpose to show from the revelations given directly to the Latter Day Saints, that Polygamy is not a celestial law, and that any man who is in the practice of it, unless he repents and forsakes it, cannot enter into that glory.

In February, 1831, the Elders, according to previous commandment, assembled themselves together in Ohio, and there received the law of the Lord as recorded in Doc. and Cov., page 124.

"Thou shalt love thy wife with all thy heart and cleave unto her, and *none* else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out."

In Dec. 27, 1832, not quite two years after the foregoing revelation was given, the following was received; Doc. and Cov., page 98,:

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial or telestial kingdom."

From this you perceive that the celestial law was already given, and that through it we could be sanctified, and that

law was, "*one wife for one man*," and those who could not abide that law must inherit another glory.

That Polygamists are not preparing for the celestial glory, is very evident, as in that glory all are joint heirs with Jesus Christ, equal in power, might and dominion; and as the Polygamists' future glory depends upon the number of their wives and children, the height of their ambition must be the telestial or lower glory, for as one star differeth from another, so is the telestial.

We find it recorded on page 535, of the Book of Mormon, that King Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines; and that he afflicted the people with his whoredoms and abominations.

Again, on page 167, King Noah did not keep the commandments of God, but did walk after the desires of his own heart, and had many wives and concubines. Here are strong testimonies of the Lord's disapprobation of Polygamy, calling it in every instance *whoredom* and *abomination*.

We quote from the article on MARRIAGE, contained in the Doctrine and Covenants, page 330, the law of the Lord to this church, recollecting that in the 51st section of the same book we find that there shall not anything be appointed unto any of this Church, contrary to the Church covenants:

"Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit. And if there be no legal objections, he shall say, calling each by their names, 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly *for each other* and *from all others*, during your lives. And when they have answered, Yes, he shall pronounce them husband and wife in the name of the Lord, ... 'may God add his blessings, and keep you to fulfil your covenants from henceforth and forever. Amen.'".

Mark this well; the Elder or Priest is to speak by the Spirit of God; thus man and wife are sealed to each other by the Holy Ghost, in the name of the Lord Jesus Christ;

each of them solemnly covenanting to keep themselves wholly for each other, and from all others during their lives, and the officiating Priest calls upon God for His blessing to be upon them, to enable them to fulfill this covenant. Brethren, can the Holy Ghost lie? Will you knowingly and understandingly trample this holy ordinance under your feet, violate this sacred covenant, and make mockery of the Holy Spirit of our God?

Doc. and Cov., page 218:

"And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

The design and purpose of God is beautifully illustrated by the foregoing—one woman for one man—they two to become one flesh.

If the doctrine of polygamy was as it is represented, the only means of exaltation, we ask, How came father Adam with only one wife, to whom the command was given, Be fruitful, multiply and replenish the earth? Noah, also, lived upon the earth in the days of Enoch, was a preacher of righteousness, living under a celestial law, was not a Polygamist, and the word of the Lord was to Noah, In thee alone have I found righteousness. What, this poor miserable man with only one wife, the only righteous man! No wonder the Polygamists in those days laughed and scoffed at his teachings, and despised him. They felt just exactly as the Utah Polygamists do to-day, for they say a man is not fit to hold the office of Teacher, without he has more wives than one, so they in the days of Noah despised his counsel, and were drowned for their folly.

Adam, according to the Doc. and Cov. is the Archangel Michael. Noah, we are informed, is the angel Gabriel; both of them understood the commandment of God, that they

should have but one wife, and this to answer the end of creation, yet they, according to the Salt Land Revelation on Polygamy, cannot be saved in celestial glory.

Having satisfactorily proved that the Book of Mormon and Doctrine and Covenants, do not contain anything in favor of Polygamy; on the contrary, the word of God contained therein positively forbids it, we will now proceed to examine the testimony adduced by Polygamists from the Bible.

That it was practiced by many of the ancients as recorded in the Bible we admit. We have already shown that it was practiced by the Nephites, but only while they were in transgression, and violating the commandments of God; and we positively affirm that God has never approbated Polygamy or revealed it as a righteous principle.

The first instance we have on record of the practice of Polygamy, contained in the Bible, is that of Lamech—not righteous Lamech—but the descendant of Cain. (Gen. 4 chap. 19–23 verses. This is one of the strongholds of Polygamists, and by them *dwelt upon* as affording proof in support of its being a righteous principle. The scriptures inform us that Lamech was a double murderer, and that if Cain shall be avenged sevenfold, truly shall Lamech be avenged seventy and seven fold. This, instead of being anything in its favor stamps its character. It originated in the accursed seed of Cain. The father of it, was, by his own confession, a double murderer. It continues with the seed of Cain to this day, and whenever Israel became apostate they have more or less partaken of it.

Polygamists often refer us to the scripture, "if ye are of Abraham ye will do the works of Abraham." We will therefore enquire what they are.

Abraham was born and educated in the midst of an idolatrous nation. His father was an idolator, and the traditions of his youth naturally clung to him for a long time. It is

asserted by Polygamists that God commanded Abraham to take Hagar to wife. The scriptures, however, inform us directly opposite. Sarah, when her faith failed her in relation to the promises of God made to Abraham, that his seed should be as innumerable as the stars in the firmament—not having any children—being brought up in a polygamous nation—induced Abraham to go in unto her maid, that *may be* she might obtain children by her; and Abraham hearkened to the voice of Sarah—not to the voice of the Lord.

In the first place we have a doubt manifested in the mind of Sarah, as to whether this plan she had concocted would be productive of the desired result; in the second place, not God commanding Abraham, but Abraham submitting to the counsel of Sarah.

When Hagar found that she had conceived, her mistress Sarah was despised in her eyes. Then, as is the case with all polygamic families in Utah, jealousy, and all the other evils attendant upon this doctrine began to manifest themselves.

"And Sarai said unto Abram, my wrong be upon thee; . . . the Lord judge between me and thee."

Here we have Sarah's acknowledgment that she did wrong in tempting Abraham in this matter, and calling upon the Lord to judge between them, whether Abraham was guilty of the greater wrong in partaking, or she in offering the temptation. Abraham told Sarah that her maid was in her hands, to do with her as she pleased. Sarah dealt hardly with Hagar, and she fled. Hagar, it will be remembered, was Abraham's wife, according to Utah celestial revelation on Polygamy, sealed unto him for time and all eternity.

In the 7th verse we read, "And the Angel of the Lord found her by a fountain of water, in the wilderness, by the fountain in the way to Shur."

"And he said, Hagar, Sarai's maid, whence comest thou, and whither wilt thou go?"

"And she said, I flee from the face of my mistress, Sarai."

"Here we have an angel from the courts of glory, and how does he address her? Does he say, Hagar, Abraham's wife? Does this messenger of the Lord, think you, make a mistake, when he calls her Sarah's maid, commands her to return to her mistress, and submit herself under her hands? Is this an example of the celestial law of marriage? If so, the polygamic wives are but slaves to the first wife, and though they may be hardly dealt with, yet must they submit themselves to their mistresses. Some may urge that Hagar was by right the slave of Sarah. But if she was married by the celestial laws, surely she then would have been admitted to the right of a wife, and no longer be a slave. But did not an angel of God appear to Hagar, and would God have sent an angel to a polygamist woman, if He did not approbate it? Shallow reasoning! God himself talked with Cain after he had murdered Abel, but did that show His approbation of the murder? Nay, verily. But was not Hagar blessed, in that her seed should not be numbered for multitude? Not more so than Cain. His seed were unnumbered for multitude. It was not said that Ishmael should be righteous; on the contrary, he was to be a wild man, his hand against every man, and every man's hand aganist him.

(Gen. 21 chap. 9 verse.) "And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking."

"Wherefore, she said unto Abraham, Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac."

Then, we find Abraham was grieved. Now, the Lord speaks for the first time in this matter, to Abraham, telling him to hearken to the voice of Sarah, and commands him to put Hagar away. This is most positive evidence that the Almighty does not approbate Polygamy.

(Matt. 19 chap. 8 verse.) Jesus saith unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning [*or previous to the Mosaic dispensation,*] it was not so."

"And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery."

Had Hagar committed fornication? Polygamists would say, no. Why then did the Lord order her to be put away? We say, because she was not Abraham's wife.

(Gen. 22 chap. 2 verse.) "And He said, take now thy son thine *only* son, Isaac etc.," and again, in the 12th verse, "And He said, Lay not thine hand upon the lad, neither do thou anything unto him, for now, I know that thou fearest God, seeing thou hast not withheld thy son, thine *only* son from me."

What are we to infer from this language "thine only son," when we have just been reading that Abraham had a son called Ishmael? The Apostle Paul beautifully explains this in the 4th chapter of Galatians, where he says, "But he who was of the bondwoman, was born after the flesh, but he of the free woman was by promise;" and in the 5th chap., 19th verse, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness," etc. Hence, it will be perceived that Ishmael was an illegitimate son.

The Lord commanded Abraham to put away his bondwoman, to walk before Him and be perfect, and it is to be presumed that Abraham obeyed Him; and although polygamists refer you to Keturah, another woman whom he married, it is evident that Sarah was dead when he married Keturah. If then you would do the works of Abraham, put away from you these idols, as he did, recol-

lecting that all men are liable to transgression, that you are required only to do their *righteous* works, and that it will not be in any way productive of credit for you to enter into Polygamy, raise up a nation of wild men, as Ishmael and his descendants are to day, the wandering Arabs who inherit the curse placed upon their progenitor, whose hands are lifted against every man, and every man's hand against them.

We will pass over Isaac, as he, like many of the present young men in Utah, who abominate this doctrine, having witnessed the daily sufferings of their mothers; so Isaac had seen sufficient of the evils thereof, and did not enter into that institution, and so must be classed with Adam, Noah, and others of the ancients, who did not abide that law, and, according to the polygamic revelation, cannot enter into the celestial glory.

The next brought into account as an evidence in favor of Polygamy, is Jacob.

Jacob, we find, served seven years for Rachel; at the expiration of which term a feast was prepared, for the purpose of solemnizing the marriage.

Laban, who, it must be understood, was an idolator, who did not serve the God of Abraham, but worshipped strange gods, substituted Leah for Rachel in the marriage bed, and in the morning, on being remonstrated with by Jacob, who asked him, Why had he thus beguiled him, replied, It must not be so done in our country, to give the younger before the first-born.

What country was this? A nation of Idolators, who served not the true and living God. Jacob, who dearly loved Rachel, and who, in this matter, had not willingly sinned, consented to serve other seven years for Rachel, and so entered into the custom of this nation of Polygamists.

As the revelation on Polygamy informs us there is never but one man on the earth at a time who holds this sealing

power, and as Polygamists adduce the case of Jacob in support of their doctrine, perhaps they will kindly inform us, which of those Idolators held the keys and power of this Priesthood, to administer in these things.

Again, through Rachel the covenant wife, came the greater blessings, and after Rachel had borne Jacob a son, there were no more children born to Jacob, but from his legal wife, and when he put away the strange gods from his household, purified and set his house in order, he was no more a Polygamist. The sons of Leah, like Ishmael, were at enmity with the son of the covenant wife, and sought to destroy him, and as the Book of Mormon informs us, were the fathers of the most wicked and rebellious nation under heaven.

But it is frequently said, "Were not the progenitors of Jesus polygamists, and would God have suffered the Savior to have come through that descent, if he had not approbated Polygamy? We ask you, was not one of his progenitors, Phares, the son of the woman that played the whore with Judah, at the city gate? Was he not from Tamar the harlot?" If you justify Polygamy, the same reasoning will justify these crimes also? But we wish to inform you, the generation spoken of as that of Jesus in the first chapter of Matthew, is the generation of Joseph, the husband of Mary, the mother of Jesus, and only the *supposed* father of Jesus.

We frequently hear the following quotation from Isaiah; also, from the Book of Mormon, referring to Jesus Christ: "That when his soul is made an offering for sin, he shall see his seed." From this an attempt is made to prove that Jesus had wives while upon the earth. We ask, what necessity would there be for the Savior to be crucified, in order to enable him to see his seed, if that seed here spoken of meant children begotten by him, for those he might have seen before death; but as we are informed, the Savior, after he had [illegible] upon the cross, went to paradise, and there he saw his seed.

Book of Mormon, page 176—

"And who shall be his seed? Behold, I say unto you, that whosoever has heard the words of the prophets, yea all the holy prophets who have prophesied concerning the coming of the Lord; I say unto you, that all those who have hearkened unto their words and believe that the Lord would redeem His people, and have looked forward to that day for a remission of their sins, I say unto you that these are his seed, or they are the heirs of the kingdom of God," etc.

Polygamists quote the 11th chapter of John, 5th verse, which says that Jesus loved Martha and her sister, as a proof that they were his wives. Very powerful argument, truly! The same verse says he also loved Lazarus, consequently, in accordance with their reasoning, Lazarus was his wife also. The old adage speaks truly, "drowning men will catch at straws."

We now come to an examination of Polygamy in the Mosaical dispensation, and we wish it first distinctly understood, that as the Doc. and Cov., page 84, informs us, that the Melchisedek priesthood was taken with Moses out of their midst; and the law of curse, by which they could not be made perfect, given them; and as this revelation on Polygamy pretends to administer a celestial law, they could not, according to the shrewdest "Brighamite" reasoning, be entitled to that law, neither could they have any one qualified to administer it, nor had they the qualification to receive it, hence there is no real necessity to in anywise allude to any of their examples. The Book of Mormon informs us that the Jews were the most wicked nation under heaven, the only one who would crucify the Son of God. Their history, as recorded in the Bible, is one series of murder, idolatry, whoredom, and every other abomination in the known world.

(2 Samuel, 12 chap. 8 verse.) "And I gave thee thy master's house, and thy master's wives, into thy bosom, and gave

thee the house of Israel and of Judah; and if that had been too little, I would, moreover, have given unto thee such and such things."

In connection with the foregoing—see 11th verse—we again have "Thus saith the Lord, Behold I will raise up evil against thee, out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun."

This was fulfilled, as may be seen by reading the 16th chapter of 2 Samuel, 21 and 22 verses, where Absalom took his father's wives and lay with them, in the sight of all Israel. Here we have the same language used—the Lord gave them to Absalom; but are we to understand from this that God approbated incest and adultery of the very worst character, the son polluting his father's bed? And yet the language is that the Lord gave them to him, just as much as that he gave David his master's wives.

As we are informed in the Book of Mormon, that many plain and precious parts of the Bible have been taken out, and many interpolations of men substituted in place thereof; hence the necessity, to the present generation, of more revelation. Consequently, when dubiety rests upon the minds of the Latter Day Saints, relative to doctrine or principle, set forth in the present translation of the Bible, their only recourse—and which ought, to them, to be satisfactory—is an appeal to the Book of Mormon, which, we are informed, contains the fullness of the everlasting gospel, and comes from the fountain of truth, pure and unadulterated; and in that book, we find the word of the Lord that David and Solomon truly had many wives, which thing was abominable before God.

That the Lord suffered David to take the wives of Saul, Absalom to lie with his father's wives—as He has also suffered innumerable other crimes to be committed—we admit;

but were we to allow that God approbated Polygamy in the case of David and Solomon, we must deny the Book of Mormon being a revelation from God.

(Judges, 8 chap. 30th v.) "And Gideon had threescore and ten sons, of his body begotten, for he had many wives." Gideon is also set forth by polygamic writers, as an example worthy of imitation. If we are justified in the practice of Polygamy because Gideon had many wives, then are we justified in becoming idolators, for Gideon, we are informed, turned to idolatry, made an ephod, put it in his city, and all Israel went whoring after it, so that this great polygamist not only went astray himself, but led all Israel into transgression. We will now enquire what became of his posterity by these many wives, keeping in mind all the time the teachings of the Utah leaders, that Polygamy was instituted for the purpose of bringing upon the earth those noble intelligences, those great spirits that were to be rulers. Abimelech, the son of Gideon, slew sixty-eight of his brothers upon one stone, lived a wicked life, and died a miserable death! Judges, 8 and 9th chapters.

(Hosea, 1 chap. 2 verse.) "And the Lord said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms, for the land hath committed great whoredoms, departing from the Lord."

It is a matter of great surprise to us that Polygamists should quote or even venture to allude to the foregoing, by way of justification. We have only to read the chapter, which informs us that all Israel had departed from the Lord, and gone into whoredom, that they should not be His people, neither would He be their God.

(2 Chronicles, 11 chap. 21 verse.) "And Rehoboam loved Maachah, the daughter of Absalom, above all his wives and concubines, for he took eighteen wives and threescore concubines, and begat twenty and eight sons, and threescore daughters."

(2 Chronicles, 12 chap. 1 verse.) "And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him."

Another righteous example, truly worthy of imitation!

The Lord commanded that the children of Israel should not have a king to rule over them. They would not, however, hearken to this commandment. Finding them obstinate in this matter, God suffered them to have a king, and in Deut. 17th chapter, 17th verse, we find another commandment given that their kings should not multiply wives unto themselves, that their hearts turn not away from the Lord. And in the history of those quoted by polygamists, in support of their doctrine, we first read of their disobeying this commandment, that they first took unto themselves many wives, and afterwards, as a necessary consequence, became idolators, and turned away from the true and living God, similar to the Polygamists in Utah, who now worship Adam, or Michael the Archangel, as the only God with whom they have to do, forgetting the God who created Adam, and who, in the thunders upon Mount Sinai, said, "I, the Lord thy God am a jealous God; thou shalt have none other gods but me."

But, says the Polygamist, the word "multiply" here does not mean two or three, but a great number. What does twice one make? Any little schoolboy will answer two, and will also inform you that that is multiplying.

We have only alluded to these prominent examples in the Mosaical dispensation which are adduced by Polygamists in favor of their doctrine, which show that in reality the practice, even in those days, although suffered to exist, did not receive the approbation of the Almighty; but we have nothing to do with the law of curse given to the children of Israel. We profess to be living under the gospel dispensation, the law of Christ. In the Book of Mormon, page 464, Jesus informs us

that the law given to Moses, was fulfilled at his coming, and at an end; and although it is argued by its advocates that Polygamy was instituted that righteous spirits might come down and take tabernacles, we have no hesitation in affirming that God, having suffered it to exist, instead of its being the means of introducing righteous spirits into the world, when we consider the descendants of Cain, the accursed seed, who first introduced and now continue in the practice thereof; the descendants of Ishmael, the wandering robbers and murderers of the desert; the idolatrous nations of the globe, who acknowledge not the Son of God, yet are polygamists; the Jews whom the Book of Mormon informs us were the only nation who were steeped so deep in iniquity as to crucify the Son of God; we are forced to conclude that it has ever been the means whereby lesser spirits, instead of the greater ones, have received their tabernacles.

"And in that day, seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach." (Isaiah, 4 chap, 1 verse.)

This prophecy speaks of *that day*, as appears by the context, (see 3d chapter,) when the daughters of Zion shall become corrupt, when filth and shame shall be upon them; when, instead of a sweet smell, there shall be a stink; instead of fine hair, baldness: and this not to happen to the wives and daughters of the Gentiles, but to the daughters of Zion; and we know of no doctrine so contaminating, no principle so entirely opposed to God, and godliness; no one thing calculated to bring reproach upon the fairer sex, entail misery, and bring down the indignation of the Almighty, on the people of God, than the practice of Polygamy.

This prophecy receives its fulfillment at a period when Zion becomes desolate, when her men fall by the sword, and her mighty ones in war; and when the daughters of Zion,

who fall, not as the men, by war, but who, in consequence of their abominations, are filthy, as the prophet describes them; when these women are bereft of their husbands and protecters—having been polygamists—as a natural consequence, in the midst of their sorrow and affliction, with all this reproach upon them, having no place to hide their shame, they apply to these men as referred to in our text, but when they make application, the scripture does not inform us, neither can any inference be drawn that they are accepted; for what righteous man would have pleasure in an association with such women as here described; but it does say that when the Lord shall have purged away the filth from the daughters of Zion, the branch of the Lord shall be made beautiful and glorious. And the time when this prophecy is to be fulfilled, is a time when the Lord enters into judgment with the princes or shepherds of His people, who have eaten up the vineyard, and have the spoil of the poor in their houses, who beat the people to pieces, and grind the face of the poor."

Brigham Young says, in a sermon delivered on the 29th of August, 1852, that a man's posterity are to constitute his glory, his kingdom, and his dominion in the eternal world. We ask then, according to Brigham Young's reasoning, what will constitute the kingdom, glory and dominion of Joseph Smith, the martyr; for Brigham knows, and has acknowledged that Joseph had no posterity but the sons of Emma, and, at last October Conference, positively declared, that they were acting under the influence and power of the devil! Consequently, he has no righteous seed. Now, if this were all true, there is an end to all glory, power and dominion, for Joseph Smith.

Again, in the case of Daniel, the choice prophet of God, who was an eunuch, together with many others of the ancient prophets, who were similarly circumstanced, according to the teachings of the Utah leaders, for them there is no celes-

tial salvation, no glory, no dominion. But we do not put our trust in the sayings of men, but rest our dependence upon the word of God, (Isaiah, 56 chap. 3 v.) "Neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant."

"Even unto them will I give in mine house, and within my walls, a place and a name, better than of sons and daughters. I will give them an everlasting name that shall not be cut off."

We have now clearly demonstrated from the word of God contained in the Bible, Book of Mormon and D. & C., that Polygamy is in no wise approbated as a righteous principle.

We will make one quotation from the so called celestial marriage revelation, as we find many believers in Polygamy, entirely ignorant of the doctrines it advocates. "Verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, *and I have not appointed unto her by the holy anointing*, she hath committed adultery, and shall be destroyed." The Saints were informed, when this revelation was presented, that Polygamy was only one "cat let out of the bag," and that there were "many more cats and kittens to follow."—From the foregoing quotation, you perceive that there is an *anointing* somewhere,—another "cat" to come, which authorizes *some* men to have connection with their neighbors' wives, and yet be justified!

Reader, having satisfactorily proved that the word of God, both ancient and modern, condemns the practice of Polygamy; that it was never revealed by the Almighty, as a doctrine of righteousness, but has existed as many other evils have, we ask God to bless you in your researches after truth, that you may be saved in His kingdom.

CHAPTER II.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, cannot be sanctified by law, neither by mercy, justice nor judgment."—Doc. and Cov., section 7, par. 8.

At a General Conference of the Church of Jesus Church of Latter Day Saints, held in Kirtland, on the 17th of August, 1835, the several quorums then and there covenanted before high heaven to accept the revelations contained in the Book of Doctrine and Covenants, as emanating from God, to be a standing law unto the Church, and in the 51 sec. 4 par. of the same book, we read: "Neither shall anything be appointed unto any of this Church contrary to the Church covenants."

It is evident from a revelation given in January, 1831, that at that early period of the Church many of the saints were in transgression; (Doc. and Cov., sec. 12, par 4,) "and now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time," and in consequence of which, that the saints might escape the power of the enemy and be gathered a righteous people without spot and blameless; they were commanded to go to the Ohio to receive the law of the Lord. (Sec. 12, par. 7.)

In a revelation given February, 1831, the elders having assembled themselves together, according to commandment, the law was then delivered unto them, and in that law we read: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else, and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out." (Sec. 13, par. 7.

Shortly after, in December 27th, 1832, a revelation was given to the Church as follows: "And they who are not sanctified through the law which I *have* given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom."

Here we perceive that sanctification could be obtained by adherence to the law, which law, was already given to the Church, and by obedience to its requirements the saints could attain to celestial glory; that it was the law of Christ that a man should cleave to his wife and none else, evidently showing that if they could not abide that law, but through lustful desires sought more than *one*, trampling the word and law of God under their feet, they could not enter into the celestial glory, but must inherit another, even a terrestrial or telestial.

Spiritual teachers in Utah inform the flock that a man's glory is according to the number of his wives and children; if so, the people of Utah cannot be seeking for celestial glory, for every revelation both in the Bible, Book of Mormon, and Doc. and Cov. informs us that, with reference to that glory, those who shall be made partakers thereof, are to possess the fulness of the Father, joint heirs with Jesus, equal in power, might and dominion; but in the telestial, (the lowest glory,) there are different grades, for as one star differeth from another star in glory, even so are the telestial.

Brethren and sisters, be ye not deceived. Know ye not that in these last days strong delusions should be sent, that all those who had pleasure in unrighteousness might believe a lie and be damned? "Follow no man only so far as he follows Christ, but test everything by the law and testimony; keep hold of the rod of iron." This your leaders have taught you is the priesthood. 'Tis not so, the rod of iron is the word of God, (Book of Mormon, page 20,) and by the word of God contained in the Book of Mormon and Doctrine ond Cove-

nants, will you be judged at the last day. (See Book of Mormon, pages 96, 97, 107, 108, 114, 142, 151, 248, 288, 487; and Doctrine and Covenants, pages 68, 94, 124, 127, 19, 203.)

The elders who advocate the doctrine of polygamy, with but few exceptions, admit that the Book of Mormon, and Doctrine and Covenants do not contain any arguments in favor of that doctrine; but, on the contrary, previous to its publication to the world, those very books were referred to, to prove it to be a false and corrupt doctrine, and an abomination in the sight of God; neither will they discuss or attempt to defend this principle by the Bible, but fall back upon a revelation, purporting to be a revelation from God given to Joseph Smith, in Nauvoo, July 12th, 1843. We purpose (as the revelation is somewhat lengthy) instead of publishing it entire, to make a few quotations therefrom:

Quotation 1st. "Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have enquired of my hand to know and understand wherein I the Lord justified my servants, Abraham, Isaac and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines," etc.

We will now refer our readers to the Book of Mormon, page 118, as follows: "For behold thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures for they seek to excuse themselves in committing whoredoms because of the things which were written concerning David and Solomon his son. Behold David and Solomon his son truly had many wives and concubines, which thing was abominable before me saith the Lord."

We ask, would there be any consistency in the Prophet enquiring of the Lord, wherein David and Solomon were justified, when by the gift and power of God he had previously translated the Book of Mormon, in which the Lord emphatically declared that polygamy was an abomination

in his sight, calling it also whoredom. What confidence, what faith, can the human family exercise in a God, that to-day would call polygamy an abomination, and to-morrow, the only means of exaltation and salvation? In God we are told there is no variableness or shadow of turning; also that he speaks to one nation like unto another, to prove that He is the same yesterday, to-day, and forever. (Book of Mormon, page 107.)

Quotation 2d.—"For all those who have this law revealed unto them, must obey the same, for behold I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then ye are damned," etc.

From the foregoing, unless a man enters into this covenant of polygamy, we find he is to be damned. Now let us contrast this with former revelations, recollecting that nothing is to be appointed to any of this Church contrary to the Church covenants, and in them we find in the revelation setting forth the law of the Lord. (Sec. 13. par. 7.) "Thou shalt love thy wife with all thy heart, and cleave unto her and none else," etc.; and in par. 16, of the same section: "Thou shalt take the things which thou *hast* received, which have been given unto thee in my scriptures for a law, to be my law to govern my Church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues." Brethren, we have now before us two revelations; one positively declaring we shall be damned if we take more than *one* wife, the other just as positive in its declaration we shall be damned if we do *not* take more than one. Which shall we reject, and which retain? To the law and testimony, and as it is said, "nothing shall be appointed to any one in this Church contrary to the Church covenants," of course we reject the one on polygamy.

Quotation 3d.—"All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or

expectations, that are not made and entered into and sealed by the Holy Spirit of promise of him who is anointed both as well for time and all eternity, and that too most holy by revelation and commandment through the medium of mine anointed whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but *one* on the earth at a time on whom this power and the keys of the priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead," etc.

You perceive that this revelation commanding men to take more wives, referring to the words of our text, abides not the law of Christ, but seeks to become a law in and of itself; it abrogates entirely the Book of Mormon, which is declared to contain the fulness of the gospel, renders all former vows, performances, expectations, etc., null and void, being in and of itself the only means of salvation, consequently, cannot be sanctified by mercy, justice or judgment. The revelation also declares, as quoted, that only one man at a time upon the earth possesses this sealing power; and Mr. Orson Pratt, in his publication entitled the "Seer," page 31, says,; "A man must first obtain a revelation from God through this one appointed, to know whether it is pleasing in his sight before he can take more wives." Mr. Pratt knew very well that no revelation had been given since the death of Joseph the Martyr. We would refer him to his remarks made when brought before the Council of the Twelve, for opposing President Young on Doctrine, not believing Adam to be God, etc. We would enquire how is it that the President's clerk can give permission to men to take wives? Is he a Seer, and in possession of the Urim and Thummim? How is it that men residing in the far off settlements, who have never seen the President, can obtain them through the Twelve and others, when but one man is appointed to that office? We also find

that all those who enter into this order, according to the words of the revelation, shall pass by the angels and the *Gods* to their exaltation and glory. We cannot imagine for one moment that the writer of this revelation really intended that the partakers thereof should be exalted above God, but would suppose it a slip of the pen, or rather a misprint. Yet it is in fulfillment of 2 Thess. ii. 3. 4–11, 12, which shows whence it came. This being so marked a monument of folly, arrogance and presumption, it is needless to dwell further upon it.

Quotation 4th.—"Verily, verily, I say unto you if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise according to mine appointment, and he or she shall commit *any sin* or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection and enter into their exaltation," etc.

Again, referring to our text, we find this revelation willeth to abide in sin, and altogether abideth in sin, giving to men and women license to practice all manner of iniquities: so the adulterer, whoremonger, liar, thief, and practicer of every abomination without *any other* condition than that of taking a number of wives, passes into an exaltation of glory greater than that of the angels and gods. Listen to the words of Jesus speaking of the telestial glory: "Last of all, these all are they who will not be gathered with the saints, to be caught up into the church of the first-born, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers and whosoever loves and makes a lie," etc. (Doc. and Cov. page 270.) "For I, the Lord, cannot look upon sin, with the least degree of allowance." (Doc. and Cov. p. 67.)

Quotation 5th.—"And let mine handmaid, Emma Smith,

receive all those that *have* been given unto my servant Joseph," etc.

What are we to infer from this expression? Are we to suppose that Joseph Smith was already in the practice of polygamy before the revelation was given? If so, where was the authority for such practice? Again, the revelation informs us that if Emma Smith will not abide this commandment, she shall be destroyed; and the preachers of polygamy also declare that Emma Smith fought against the doctrine to the last. Why then, we ask, was she not destroyed? And we answer by referring you to a revelation in Doc. and Cov., page 199, wherein the Lord, speaking to Emma Smith, says: "If thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion." Here we have again two revelations diametrically opposite to each other. Which is the true one? Every tree is known by its fruits. Mrs. Emma Smith has lived a life of virtue, and in accordance with the decree of the Almighty has been preserved, (not destroyed, as stated in that false revelation,) and she has been honored of God, in being the chosen instrument to preserve in safety the new translation of the Bible, of the Book of Abraham, together with other sacred records of the church. (See Doc. and Cov., sec.13, par. 15.) "Thou shalt ask and my Scriptures shall be given as I have appointed, and they shall be preserved in safety, and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men, for they shall be taught unto all nations, kindreds, tongues. and people."

Reader, do you not hear it often said, "where the records are, there is the church?" Pause and reflect, asking God to give you the assistance of His Holy Spirit. How can this

commandment be fulfilled by the church in Utah, when they have not the new translation of the Bible in their possession? Mrs. Emma Smith has preserved it in safety, as the Lord decreed, and no proffers of money or intimidations of violence used by the leaders in Utah, have been able to cause her to betray the trust God had reposed in her. The day is not far distant when the secret acts of men shall be revealed on the housetops.

Our space will not allow us to make further quotations from this so-called "Revelation," at present. We have already shown you that it is directly in opposition to the revealed law of God, and in Doc. and Cov. sec. 30, par. 1, we read: "Theworks and the designs, and the purposes of God cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he *vary* from that which he hath said; therefore his paths are straight, and his course is one eternal round."

We will now point you to the "Times and Seasons." page 649, referring to the revelations presented by Sidney Rigdon: "There is a way by which all revelations purporting to be from God, through any man can be tested. Brother Joseph gave us the plan, says he, 'when all the quorums are assembled and organized in order, let the revelation be presented to the quorums; if it pass one let it go to another, and if it pass that, to another, and so on, until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it run against a snag, then, says he, it wants enquiring into; you must see to it.' It is known to some who are present, that there is a quorum organized where revelations can be tested. Brother Joseph said, 'let no revelation go to the people until it has been tested here.' Now, I would ask, did Elder Rigdon call the quorum together and there lay his revela-

tion before it to have it tested? No." Now we ask, was this revelation on polygamy brought before the quorums to be tested? We answer, no! On the contrary, it was taught in the secret chambers, to this brother and that sister, creeping into houses, leading captive silly women, and not published as a revelation, until many years after the death of Joseph Smith. If it had been brought before the quorums, would it not have run against a snag? Would it not have been manifested to those in possession of the Spirit of God, that it was in direct contradiction to the revealed will of God? Most assuredly it would, and the thousands upon thousands of saints who did not receive it, but waited prayerfully for the coming forth of one of the true descent, the people of Utah call apostates. One word in relation as to who are the apostates. Are they those who have clung with faith and confidence to the iron rod, the word of God; or are they those who have set aside the revelations of Jesus, hearkened to the counsels of men, gone into idolatry, worshipping an angel, (*Adam*,) and seek salvation alone through that pretended revelation, which breaketh a law, seeketh to become a law unto itself, willeth to abide in sin, and altogether abideth in sin? If so, they cannot be sanctified by mercy, justice, nor judgment; therefore, they must needs remain filthy still.

What authority have you to produce in favor of this revelation? The testimony of a few of the Twelve, who say Joseph privately taught it to them; and these are the men who in all the standard works of the church, denounced it; these are the men who, upon the stand in America and Europe, with uplifted hands to heaven, called upon God and angels to witness that it was a false and corrupt doctrine, an abomination in the sight of God, that it never was practiced in the church and never would be.

What is such testimony worth to any honest man or woman?

See Times and Seasons, vol. 5, pp. 715: vol. 6, pp. 888: vol. 4, pp. 143; Prophet, May 24th, 1845, published in New York; Millennial Star, vol. 3, pp. 73; also see the testimony of Joseph and Hyrum, (Times and Seasons, pp. 428 and 474,) but few a months previous to their martyrdom, and never again tell us they taught any such doctrine to the church of Jesus Christ of Latter Day Saints! All the authority for its production is rumor; and rumor says Mrs. Smith put the original in the fire with the tongs, and that a Mrs. —— looking over her deceased husband's papers in G. S. L. City, found a copy, which was then published to the world.

Reader, let me exhort you to "follow no man, only so far as he follows Christ." Search the revelations, for they are true and faithful. May God grant you the assistance of the Holy Spirit, that when the Bridegroom comes you may be ready to meet Him. Let God be true but every man a liar who seeks to destroy His Holy Word.

G. S. L. City, U. T., March 27th, 1864.

CHAPTER III.

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born," etc.—Doc. and Cov., sec. 92, par. 4.

The foregoing quotation, from the vision recorded in the Doctrine and Covenants, setting forth the punishment awarded to those who, having been made partakers of, and known the powers of God, deny the truth, and defy His power, is applicable only to those who have received the gospel; hence our reflections in relation to the present position of the Church of Jesus Christ of Latter Day Saints.

Since the death of the Prophet, Joseph Smith, martyred for the truth's sake, we have been confidently expecting and anxiously waiting for the coming forth of one of the sons of Joseph—one of the true lineage. Fully understanding, and aware of our position, that the light of revelation, the sure word of prophecy, has been for a season, in the wisdom of the Lord, withheld from His people; we have been hoping, we might say almost against hope, for a realization of once again enjoying the light and favor of our Heavenly Father, through the ministration of a living prophet.

The saints in Utah, forced, from time to time, to acknowledge that all is not well, in this so called Zion, have consoled themselves with the reflection, that, according to divine revelation already received, the day would arrive when a prophet would be raised up to set in order the house of God, and all have universally acknowledged this must, of necessity be one of the sons of Joseph.

After the death of the Martyr, it was well understood and taught that it was the right of the first-born, and that "little Joseph," as he was then called, was the future prophet and seer of the Church of Jesus Christ; and here we may remark that, at a high priests' meeting held in Nauvoo, the question was asked his father, who had been informing his brethren that his work was accomplished, "*who would be his successor?*" He laid his hand upon his son Joseph's head, saying: "*My son Joseph will take up the work and carry it on.*" There are many now in Utah, and they are known, who were present at that meeting.

Not only Strang, and other leaders who claimed guardianship, but the leaders in Utah are well informed in this matter, and time after time, the ambassadors from Brigham Young, have waited upon Joseph, urging him to come to Utah, and assume his legal position: every inducement has been proffered him from the various self-constituted authorities

of the different factions, but the same unvarying answer has been given to all: "*If God has a work for me to do, He will call me as He did my father; otherwise, I have nothing to say in the matter.*" This continual answer to all their entreaties ought to be in itself a sufficient proof of his candor, honesty and integrity, and of his unflinching determination to take no step unless by a direct call from heaven.

Joseph Smith, in accordance with divine appointment has been received as President, Prophet and Seer of the Church, and declares in words of soberness and sincerity that God has called him as He called his father to office. Alexander and David, his two brothers, are associated with him bearing testimony to his divine appointment, actively engaged as ministers of righteousness, calling upon Israel, in the name of Jesus to repent, proclaiming unto them that although they have wandered in bye and forbidden paths, during the dark and cloudy day, God still remembers mercy, and will not utterly cast them off, if they are willing to forsake their sins and keep His commandments.

But we frequently hear the following objections: "Joseph has not come out right, he should come and humble himself to Brigham, and receive an ordination." Let us now refer you back to the period of the coming forth of the Son of God. The Jews were professedly a righteous people, yet they looked for a deliverer, one who would rule over them as king of kings, and bring in subjection to them all the kingdoms of the world. When Jesus presented himself among them—born in a manger, meek and lowly—He was despised and ridiculed. "This is not He whom we looked for. Can any good come out of Nazareth," etc. To sum up the matter, he did not come as they wanted Him, He did not come out right.

This is exactly the position of the Latter Day Saints in Utah; they look for a deliverer; they admit that the

deliverer is one of the sons of Joseph; and yet, when all three of the sons are united together in holy bonds, ministering the words of life and salvation, the "Thus saith the Lord," and all hope from every other source is gone; for, according to their own acknowledgments, the promises of God to all the kindreds of the earth, are through the posterity of Joseph Smith; sttll they blindly cry, they are not come out right.

Again, many cling to the belief that the boys are deceived, and that at some time in the future they will find out their mistake. Admit that they are now decieved, what security have you that the next time they present themselves, they may not be deceived also? Another class stand still, gazing on from afar, saying, "we will wait and see what progress is made by the church under young Joseph." We ask what progress do you think the kingdom of God would make were it entirely dependent upon such supporters? What! stand still and see whether God or the Devil reigns over the dominion, and then come fawning and flattering, seeking admission and expecting reward? We ask again, did God make you the judges of how and when his prophets should be called? Point out the revelation that says Joseph Smith must come to Brigham Young to be ordained. We wish to inform all who really are interested, that Joseph Smith was blessed by his father to be his successor, and we do not see any necessity for an ordination from Brigham—a man who professes to be neither a prophet, nor the son of a prophet; who does not make the least pretension to revelation, except by impression.

As to Joseph coming to preside in Utah, are you not aware that the saints were driven out of the land of Zion, for their transgressions, and the abominations they practiced before the Lord, polluting His holy land, (read sec. 103 of the Doc. and Cov.,) but the family of Joseph Smith were blessed of the

Lord, and remained in Zion in peace and security, according to the revelation. We see no necessity of his leaving the land of Zion, to come to preside in the land of Salt; but we believe he will do just as the Lord directs him; we believe further, according to the sayings of Jesus, that his sheep know the voice of the good shepherd, when they hear it, and that men have to obey the gospel because they love the truth, and not because of men; and, that were the same people to gather again to the land of Zion, who dwelt there before, unless they repented of the abominations they formerly practiced, they would be driven out again and again.

To satisfy the minds of some who look forward to the coming forth of David, we will say to those unacquainted with his blessings, that they will appear in due time; but so much is certain, he is with his brother Joseph in this work of the last dispensation. If Joseph Smith is not what he professes to be, he, together with his brothers Alexander and David, are the greatest impostors the world ever knew; and Joseph, the Martyr, to-day with sorrow and agony, witnesses the only fruit of his loins—the seed or posterity through whom God promised all the kindreds of the earth should be blessed—building up the kingdom of the devil, and leading down to destruction thousands upon thousands of honest-hearted men and women, and all the good he ever accomplished being undone by his posterity.

You need not search among the olden prophets to find righteous men who had wicked children, for in this case, God swore with an oath to Joseph, as He did to Abraham, that in his posterity should all the kindreds, of the earth be blessed.

Brethren and sisters, we wish you to pause and seriously reflect; you have but one conclusion. If Joseph Smith is now called of God, and stands as a prophet, seer and revelator, we who have heretofore known the power of the Lord, and have been made partakers thereof, if we suffer ourselves

through the power of the devil, to be overcome, and to deny these truths and defy the power of God, now being made manifest through Joseph the Prophet; we are they who will become sons of perdition, of whom the Lord says it were better we had never been born. If ever we prayed, let us now humble ourselves before the mighty God of Jacob. and cease not to wrestle with Him until we have received an assurance and testimony for ourselves, as to whether God has really called forth one from the loins of the prophet Joseph to lead His people or not.

We now proceed io enquire whether Brigham Young is really the President of the Church or not.

Doc. and Cov., sec. 14, par. 1 and 2, rev. given Feb. 1831:

1. "O hearken, ye elders of my church, and give ear unto the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand; and this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations, until he be taken, if he abide in me.

2. "But verily, verily, I say unto you that none else shall be appointed unto this gift, except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived, that you may know that they are not of me. For verily, I say unto you, that he that is ordained of me shall come in at the gate, and be ordained, as I told you before, to teach those revelations which you have received and shall receive through him whom I have appointed."

What do we learn from the foregoing revelation?

1st. That no one is appointed to receive revelations and commandments, save Joseph, until he be taken if he abide in Christ.

2d. That none other can be appointed to this position, as

President of the Church, to receive revelations and commandments, unless he is appointed through Joseph Smith.

3d. That this is given us as a test by which we may know that any man professing to teach to us the word of the Lord, as revelation or commandment, is not of God unless he receives his appointment to that office through Joseph Smith and comes in at the gate. (Doc. and Cov., sec. 6, par. 8.) "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained, and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

That the priesthood had continued down to Joseph, through the fathers, is revealed in the Book of Mormon, setting forth that he is a literal descendant of Joseph who was sold into Egypt; hence it must needs remain and continue in his lineage after him.

In Doc. and Cov., sec. 5, par. 6, we find the President of the Church is appointed by revelation. In sec. 2, par. 17, every President of the High Priesthood, and President of the Church, is ordained by the direction of a High Council or General Conference. In sec. 3, par. 11, the President of the Church must be chosen by the body and ordained to that office. In sec. 3, par. 42, the President of the Church must be a seer, revelator, translator and prophet.

What then does it take to constitute the first President of the Church? 1st. He must be of the lineage of the prophets. 2d. Appointed by revelation from God. 3d. That revelation must come through Joseph Smith. 4th. Chosen by the body. 5th. Ordained by a High Council or General Conference.—6th. Must be a prophet, seer, revelator, etc. Now, we en-

quire, is Brigham Young of the lineage of the prophets? No, he acknowledges that he is not a prophet, nor the son of a prophet, hence does not possess the first necessary qualification for the President of the Church. (See Doc. and Cov., sec. 3, par. 42.) Was Brigham Young appointed by revelation? We answer, no! If he was, the revelation to legalize it should have been presented to, and passed the several quorums of the priesthood; but there is no pretence made to any save a little production from the fertile imagination of Orson Hyde, which we will examine in its place, and if there can be found no revelation given through Joseph, he could not have been appointed through Joseph. And again, if Brigham had been appointed First President of the Church by Joseph, how is it that Brigham says in his first sermon after the death of Joseph, that the Twelve are the First Presidency of the Church, and does not assume that position until four years after? Was Brigham Young chosen by the body? Again we answer, no! The statistics of the Church show 150,000 Saints at the death of Joseph, and but a very small minority followed the fortunes of Brigham. Was Brigham Young ordained to the office of First President by direction of a High Council or General Conference? He was not! We here refer you to a sermon of Brigham's, April 7th, 1852, (Mill. Star, vol. 16, p. 442,) where he says: "Who ordained me to be the First President of the Church on earth? I answer it is the choice of this people, and that is sufficient."—Here is a virtual acknowledgment that he was not ordained to that office, and has not fulfilled the law, nor come in at the gate appointed by the Lord, in any one respect; consequently is not the President of the Church, and the saints are forbidden to receive his teachings as revelations and commandments.

We will now call your attention to a sermon of Orson Hyde, delivered in Great Salt Lake City, Oct. 7th, 1860, in which

an attempt is made to prove that a revelation was given to some few of the Elders assembled together at Council Bluffs, some few years after the death of Joseph; the voice of the Lord to them saying: "Let my servant Brigham step forward, and receive the full power of the presiding priesthood in my church and kingdom." This is a good honest acknowledgment that he did not receive it through Joseph, and it entirely does away with the idea that an apostle holds all the power and authority of the First President of the Church, by virtue of his apostleship. If this account of Orson Hyde's were true, it shows that Brigham did not hold that power previously as an apostle, neither did he receive it from Joseph, from this fact, there would be no necessity for him to step forward and take that which he already had. Friend Orson honestly confesses that this great revelation was never made public before, but after the legal heir takes the Presidency of the Church, this revelation comes poking its way along; men in great anxiety to establish their false positions, overreach themselves; this is in direct opposition to the order laid down through which the successor of Joseph was to come; and Brigham himself has frequently made public acknowledgments, that he does not hold any authority but what he received through Joseph, consequently this admission entirely destroys this revelation of Orson Hyde.—Argue which way you will—either that this revelation appointed him, or that he was appointed through Joseph—take which end of the horn of the dilemma you please, and before you are half through you will wish you had taken hold of the other end.

To use a common expression, "open confession is good for the soul," so we will now examine some of the confessions of Brigham Young:

In the Times and Seasons, vol. 5, p. 618—in the first general epistle to the saints after the death of Joseph Smith,

signed by Brigham Young—we find these words: "Brethren, you are now *without a prophet present* in the flesh to guide you, but you are not without apostles. * * * * Let no man presume for a moment, that his (*Joseph's*) place will be filled by another, for remember he stands in his own place, and always will, and the Twelve Apostles of this dispensation stand in their own place, and always will," etc.—This, at that time, was well understood by all the saints. We quote from Brigham Young's sermon, (Mill. Star, vol. 5, p. 118,) where he says: "You have all acknowledged that the Twelve were the Presidents of the whole Church when Joseph was not, and now he has stepped behind the veil he is not here, and the Twelve are the Presidents of the whole church." Does this look very much like Brigham Young being appointed through Joseph? In continuation, Brigham says: "If you do not know whose right it is to give revelations, it is mine. [We would like to know where his revelations are.] There never has a man stood between Joseph and the Twelve, and, unless we apostatize, there never will."

About four years after, Brigham falsifies his word in the general epistle; assumes the position of First President of the Church; fills up his own place in the quorum of the Twelve; cuts himself off entirely from the Priesthood; places himself between Joseph and the Twelve; hence, according to his own acknowledgment, has apostatized.

The last special revelation given to the Twelve, (Doc. and Cov. sec. 104, par. 5, 6,) calls upon them not to exalt themselves, shows that they will fall into transgression, but that after their *temptations* and *much tribulation* the Lord will *feel after them*, and if they harden not their hearts and stiffen not their necks, they shall be *converted* and *healed*. That time is now!

We will now inquire into the calling, keys, power, authority, etc., of the Twelve, as the Utah leaders would fain

make you believe they have all that is necessary, holding all that Joseph ever did. Turn to sec. 80, Doc. and Cov., there you find the keys of the kingdom belong always to the First Presidency; again, turn to sec. 104, there you find the keys of the kingdom given to Thos. B. Marsh, but mark what follows (as pertaining to the Twelve) abroad among all nations; and in par. 11, of the same section, they, the Twelve, are commanded not to trouble themselves about the affairs of the church in Zion. In par. 12, read as follows: "For unto you, the Twelve, and those of the First Presidency, who are appointed with you to be your counsellors and leaders, is this priesthood given," etc. This exhibits a marked difference between the keys of the First Presidency, the keys of the kingdom, and the keys of the Twelve, which are to unlock the door of the gospel to the nations abroad, not to interfere with affairs in Zion. And here we have something worthy of notice. In the revelation given to Thos. B. Marsh, to him is given the keys of the Twelve, but in the only revelation we find where Brigham's name is mentioned, (sec. 103, par. 40.) Brigham is only counted worthy of one-twelfth part in connection with his brethren. Doc. and Cov. sec. 3, par. 12, informs us that the Twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, not at home, but abroad among the nations.

It is urged by many that Joseph placed upon the Twelve all the responsibility of the Church. You must recollect that during the first four years there were no Twelve and Joseph had to travel and have the responsibility of the churches upon him, both at home and abroad; this continued some time upon Joseph, after the Twelve were ordained, and when he placed the responsibility upon the Twelve, he merely put upon them the full power of their own priesthood abroad in all the nations of the earth; this may be seen from the last

revelation given to them, commanding them not to trouble themselves with the affairs of the Church in Zion.

But does not the Doctrine and Covenants say that the Twelve form a quorum equal in authority to the three First Presidents? Yes, it does. So it also says of the Seventies. Again, it says they differ in the duties of their calling. We will explain this matter also. We quote from the history of Joseph Smith, (Mill. Star, No. 17, vol. 15, p. 261):

"President Joseph Smith then stated that the Twelve will have no right to go into Zion or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. No standing High Council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid.'

Brethren, this is very plain and easy to be understood.—The decision of a majority of the quorum of the Twelve, abroad, is equal to the decision of the First Presidency; and the Doc. and Cov. informs us that from that decision there can be no appeal; but in Zion or any of her stakes, the Twelve have no more authority than any other elders; they cannot in any manner interfere with church matters in Zion or her stakes.

Many of the brethren testify that Brigham Young, delivering a discourse after the death of Joseph, spoke with Joseph's voice, and consider this a great testimony of the mantle having fallen upon Brigham Young; it is well known that he is a natural mimic, and we heard a brother say the other day that Brigham on one occasion mimicked some of the wives of the Mormon battalion men, assuming their very voice, showing how they cried and whined, etc., and we would be equally justified in saying that the petticoats and hoops of those

women had fallen upon him, in consequence thereof, as the mantle of Joseph. Truly there is but one step from the sublime to the ridiculous. We say, to the law and the testimony, and these must agree, and by these we are guided.

To investigate this subject more fully, it will perhaps be necessary for us to examine the ordination of Joseph the martyr. We will just enquire where, when and how Joseph Smith was ordained to be a prophet, seer and revelator? We answer not on this earth! How then did he obtain it? It came down from the fathers; he obtained it by lineage.—How do we prove it? From the fact that previous to Joseph's baptism, he was in possession of the urim and thummim, translating the Book of Mormon, consequently he was a seer and translator. He also officiated in his prophetic capacity, and was in receipt of continual revelation, and we have already proved it was his right by lineage.

On May 15th, 1829, Joseph was ordained by John to the Aaronic priesthood, and shortly afterward received the Melchisedek priesthood, which conferred upon him the apostleship; and then, according to the teachings of Brigham, possessed all that was necessary to build up the Kingdom of God by virtue of that apostleship. This, however, we will prove is not so, for in 1832 he was ordained by direction of a General Conference to the Presidency of the Melchisedek priesthood, and President over the whole Church. Was he ordained to this high and holy calling by Apostles? No, the Twelve were not in existence, he was ordained under the hands of High Priests, by direction of a General Conference. Was this an ordination to some lower office than he held before? Certainly not, and yet he previously held the Apostleship. This is that full power of presidency that Orson Hyde attempts to patch up in that revelation formerly alluded to. Now, brethren, we ask you, is it required of Joseph Smith to come to that man to receive ordination, who, by his

own acknowledgment, has stepped between Joseph Smith and the Twelve, and apostatized; who has assumed the position of First President of the Church, without any authority from God, without coming in at the gate; and who in contradiction to the revelation of 1837, has exalted himself? The very idea is preposterous!

President Joseph Smith and the saints in the Re-organized Church, affirm that at the death of Joseph Smith the Church in a quorum capacity was disorganized, in consequence of transgression, not that the Kingdom of God was destroyed from off the face of the earth, but that it was the duty of the several elders to keep the commandments, acting in purview of their own office and calling; not exalting themselves to Moses' seat, but patiently awaiting tho due time of the Lord for their redemption and reorganization. Many, for lack of explanation, cannot conceive that the kingdom of God could exist upon the earth, if the quorums were disorganized. We ask, what was Joseph Smith and Oliver Cowdery baptized into? We answer, into the kingdom of God.

(Doc. and Cov. sec. 36, par. 16:) Behold this is my doctrine, whosoever repenteth and cometh unto me, the same is my Church. (Doc. and Cov. sec. 48, par. 1:) Hearken unto the voice of the Lord your God; for verily I say unto you, all those who receive my gospel, are sons and daughters in my kingdom.

When the Church was organized with six members, was it not the Church and Kingdom of God? yet none of these great officers were there; and if, in the wisdom of the Lord, he thinks proper to reject them acting in a quorum capacity, for a season, does that take the Church and Kingdom off of the earth? Verily, no! But we say positively and emphatically that the Church, as an organization, was rejected with their dead in Nauvoo. Can we prove this? Yes. Read Sec. 103 of the Doc. and Cov., in which the Saints are com-

manded to build a temple to the Lord, and a sufficient time granted unto them to build it in. If they did not comply with this, they were to be rejected with their dead, etc. This is the first condition. The second is, that if they built this house, and did not keep his commandments, they should be rejected; and the promise unto them was, if they complied with these requirements, they should not be moved out of their place. Now, we ask, did they comply?

Let us take Brigham Young's testimony. (Journal of Discourses, vol. 1, p. 277,) Brigham says: "Suffice it to say to this congregation, that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of completing and enjoying one." (Mark that word "*completing.*") There is Brigham's testimony that the work was not accomplished; but after the missionaries from Joseph arrived here, he contradicts his former statement; and at last October Conference—published in the *Deseret News*, Oct. 14—speaking of the Nauvoo Temple, says: "We performed the work, and performed it within the time which the Lord gave us to do it in. Apostates said that we never could perform that work, but through the blessing of God it was completed and accepted by him." In his first testimony it was not completed, in the second it was completed. Which shall we believe?

Cyrus H. Wheelock, one of the most prominent Brighamite elders, in a discussion lately held in North Ogden, with one of the elders of the re-organization, on polygamy, when referred to his positively asserting to matters one day, and flatly contradicting them the next, said: "He lived above the gospel law; had received a higher endowment, consequently had a right *to lie.*" As we have never received that endowment, we are not among that privileged number; and as it is said in the Bible, Book of Mormon, and Doctrine and Covenants, that *all* liars shall have their place in that lake

which burneth with fire and brimstone; we shall confine ourselves to the truth, and beg leave to be excused from any participation in that lake.

Grant, for argument's sake, that the saints did build and complete the temple, (which however is not so,) we ask did they comply with the other requirements of the Lord? We answer again, emphatically, No! Why? Because they *were moved out of their place* in Nauvoo, and instead of blessing; wrath, indignation, and cursings came upon them.

Do you for one moment conceive the idea that the saints were driven out of the land of Zion, because of their righteousness? Verily, no! They were cast out and scattered because of their transgressions; and Brigham Young only fulfilled the prophecy of Jeremiah, 17th chap., in bringing a portion of the rebellious out to the Salt Land, a place not inhabited. Par. 15 of sec. 103, says: "If the enemies of the saints come upon them, and hinder them from performing the work assigned them, the Lord will not require its accomplishment at their hands." This refers to the temple in Jackson county, as may be seen in the context, and could not in any manner have reference to the Nauvoo temple, for the Lord positively says that He *grants them sufficient time to build it*, and if they labored with all their might, He would bless them.

It may be seen, that but a short time after the revelation was given, the saints were dilatory in carrying out the purposes of the Almighty—by a letter of Hyrum Smith's to the saints in Kirtland, (Times and Seasons, vol. 2, p. 589,) where he says: "For they have neglected the house of the Lord and baptismal font in this place, (Nauvoo,) wherein their dead may be redeemed," etc. Again, the Nauvoo house also was included with the temple, which has never been built. To show the importance of this, we insert the remarks of H. C. Kimball, (Times and Seasons, vol. 4, p. 817:) "With regard

to the Temple and Nauvoo House, we would not prosper unless we assisted in building these houses; and again, should we fail to build these houses, then all our attempts would be in vain, and we should be cut off with our dead."

That the church was disorganized, hence needed reorganization, is plainly manifested by the action of the followers of Brigham at Council Bluffs, where they took three members out of the Council of the Twelve, leaving only six, and formed a First Presidency four years after the death of Joseph. So with other quorums; and it is rather strange that they did not find that out before. The greater portion of the church did not follow this Brigham Young, and in obedience to the revelation in relation to gathering, remained round about the land of Zion, waiting for the Lord to again reveal himself; and to-day, where there is one saint who was in the church in the days of Joseph the martyr, now associated with Brigham Young, there are ten of those old members standing aloof or rejoicing under the administration of the word of the Lord, through his son Joseph. Some of these met together from time to time, to pray and worship God; when it was made manifest unto them by revelation, that the time was near at hand when Joseph, the son of Joseph the martyr, would be called to come forth and take his father's place; hence they were commanded to go forth and teach the same to scattered Israel; and on the 6th day of April, 1860, Joseph came forward announcing that God had called him, and to fulfill the law, was ordained, like his father was, to the First Presidency of the Melchisedek Priesthood, by High Priests—but not as prophet and seer, the right to which he inherited by lineage. But, says the objector, you have proved that Brigham was not appointed by revelation; can you show us the revelation appointing Joseph? We can. Turn with us to Doc. and Cov., p. 304. The Lord speaking of Joseph the martyr, says: "For this anointing have I put upon

his head, that his blessing shall be put upon the head of his posterity after him [not after J. J. Strang or Brigham Young,] and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in *thy seed* shall the kindred of the earth be blessed."

What, we enquire, was Joseph's blessing? To be a prophet, seer, revelator, translator and president over the whole church. Who is the head of his posterity? The oldest son. How was this promise given to Joseph? As it was given to Abraham, with an oath Is not this plain? In the latter part of this section, the sons of Joseph are spoken of as plants of renown, set in the corner stone of Zion to give counsel.—Who, Brigham Young set as a plant of renown? No, the sons of Joseph Smith Brigham Young's name is only mentioned once in the whole book of revelations, and then when it could not be avoided. We do, however, find another revelation given to him, published in the history of Joseph, (Mill. Star, no. 10, vol. 16, p. 147,) calling him from the ministry, and commanding him to go home and provide for his family; and this commandment at least he has fulfilled, if we are allowed to judge by the amount of property he is now in possession of.

In the Times and Seasons, vol. 5, p. 673, we have a revelation as follows: "And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth to set in order the house of God, and to arrange by lot the inheritances of the saints," etc. And in B. of Doc. and Cov., sec. 101, 3, we find as follows: "Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will *raise* up unto my people a man who shall lead them like as Moses led the children of Israel; for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of *bondage* by power," etc.

From the two foregoing revelations, we find that the saints are spoken of as being in a scattered condition and in *bondage*, and that the house of God is out of order, when this man, mighty and strong, is to be raised up; and we now declare, in words of soberness and solemnity, that these revelations are fulfilled in the person of Joseph, the son of Joseph the martyr; that the word of God is now through him being revealed to the people, and the word to scattered Israel is:—"Arise, shake off your sins; turn once again to the Lord, and serve him with all your might and strength." That God may bless you, and enable you to see the light and walk therein, is our earnest prayer, for Christ's sake. Amen!

TRUTH CONQUERS.

GREAT SALT LAKE CITY, June 21, 1864.

THE TESTIMONY.

DAVID HYRUM SMITH.

We as the living witnesses declare the word to you,
And bear our testimony that what we teach is true;
Beware how you receive it, do not yourselves deceive,
For God himself revealed it, we know what we believe.

It was brought forth by Joseph, the prophet and the seer,
Whose blood has sealed his witness, praise to his memory dear!
His eldest son has ta'en his place, to lead God's people through,
We bear our testimony that he's a prophet too!

The Lord has truly blest us, in this the latter day,
In Spirit he doth answer us, when we do humbly pray,
We have the gift of unknown tongues—the gift of healing too,
And this is testimony that what we teach is true.

NAUVOO, Illinois, 1862.

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